

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city.—REV. XXII, 14.

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TESTIMONIES FOR THE TRUTH.

BY BENJAMIN BROWN.

CHAPTER II.

VISION OF THE LAST DAYS—BAPTISM OF THE AUTHOR AND FOUR OTHERS—HIS WIFE'S DREAM AND BAPTISM—HE IS ORDAINED AN ELDER—VISITS KIRTLAND—ON HIS RETURN, IS ATTACKED BY FEVER—IS MIRACULOUSLY HEALED—RE-VISITS KIRTLAND—BEGINNINGS TO PREACH—MIRACULOUS HEALING OF A CANCER—ACCIDENT AND MIRACULOUS HEALING OF JESSE W. CROSBY—POISON MIRACULOUSLY NULLIFIED—CASTING OUT OF EVIL SPIRITS.

I was not baptized directly, as I hoped to have the pleasure of seeing my wife comply with the same ordinance when we could enter the Church together. In the meantime I prosecuted my inquiries.

Shortly after inquiring of the Lord concerning the truth of the judgments preached by the Latter-day Saints as being at hand, and impending over this generation, I was shown, in answer, by a vision, the various scenes described in the revelations of the ancient Prophets.

The inhabitants of the earth appeared before me in their various occupations—plowing, sowing, fishing, and engaged in mechanical business. I saw them, under the influ-

tion of the plagues, etc., lift their eyes towards heaven, curse God, and die. I also saw many other things as predicted by ancient Prophets.

Thus do I know the truth of the Bible as well as of the Book of Mormon, and I am a witness for both!

A whole year and a half I deferred my baptism, still waiting for my wife, who, although at first favorable to "Mormonism," had become a determined enemy to the Church.

When I went to hear the "Mormons" preach at Westfield, a village where the Twelve Apostles were holding their first Conference, curiosity had drawn great numbers to hear them, so that they had crowded meetings all the time. The second day of this Conference, I, with four others, was baptized by Elder McLellan, and confirmed the same night.

While undressing on the banks of the creek, preparing for the ordinance, Satan made a last effort to prevent my entering the Church. A man, walking along by the water's side, came up to me and said, "I wish to speak to you for a few minutes before you go into the water."

Thinking, of course, that he was a friend, or a member of the Church, who intended to give me some instruction as to my behavior in the

water, I followed him, and, having got me to retire some rods off, he said, "Have you heard what has come out?" "No," I replied, "what about?" "Why," he continued, "concerning the 'Mormons.' It has been discovered that it is all an imposture, a regular hoax to deceive the people. The affair has just come to light. If you wait only a little, you'll hear all about it."

At first this completely stunned me, for I was listening very attentively, considering him one of the Church, and for a moment I began to question, but quickly recollecting the manifestations I had received, I told him he was a child of the devil, and I pushed past him to the water, and was baptized at once. This was on the 15th of May, 1835.

My wife, who had managed to be present when I was going to the water, and even threatened that she would not live with me, was for a long while after (perhaps a year and a half) bitterly opposed to the work, but I knew from the Lord that she would come into the Church, and I told her so. As the way she was at last brought in was very curious, I will mention it.

She dreamed one night that a large company of visitors had come to her house, for whom she had to prepare supper. On going into her buttery to procure the necessary food to cook, she could only find a small potato, about the size of a robin's egg, lying on a wooden trencher. However, with this small stock she commenced, and by some wonderful means converted this little affair into a splendid preparation of pie, pudding, etc.

When they were ready she stood still, wondering how it had all been done for, as may be supposed, it puzzled her sorely to conceive how, from a small potato, and that on a wooden trencher, she had produced such an elegant entertainment.

Just at this moment when she was thus marveling, I was awakened from my sleep, with a command sounding in my ears that I was to say to my wife, "Don't you remember hearing that you should not despise the day of small things?" I was to speak at once, without waiting. So I awoke

her, and without any preface did as I was bid.

The wonderful concurrence of these words with her dream, and the self-evident interpretation of it, referring as it did to her past conduct (for one of the principal reasons of the opposition she felt to my joining the Church was that she considered it disgraced her to have her husband belong to a Church that was so poor, and everywhere spoken against), so impressed itself upon her mind, with other confirmations, that she was baptized, and has remained firm to the Church ever since.

When I had been in the Church about three months, I was ordained an Elder, under the hands of Jared Carter. The next day I, with my wife, went up to Kirtland, to visit the Saints living there.

After a very happy time, during which the Book of Doctrine and Covenants was first presented to the Church, we started for home.

While on the lakes, I was attacked by one of the lake fevers prevalent there, and became very ill indeed. I was, however, taken home and put to bed.

The same day two Elders of the Church called in to see me, and finding I was in such a condition, they laid their hands upon me. While their hands were yet upon my head, I felt the disease remove from my body, commencing at the pit of my stomach, moving gradually upwards towards the hands of the Elders, and I was made perfectly whole.

The same day I was out at work milking my cows, and went around to invite my neighbors to hear the preaching in the evening. This was the first case of healing I had ever witnessed.

The succeeding winter I again went up to Kirtland, to attend the dedication of the Temple, and to meet with the solemn assembly that was there convened. There the Spirit of the Lord, as on the day of Pentecost, was profusely poured out. Hundreds of Elders spoke in tongues, but many of them being young in the Church, and never having witnessed the manifestation of this gift before, some felt a little alarmed.

This caused the Prophet Joseph Smith to pray to the Lord to withhold the Spirit. Joseph then instructed them on the nature of the gift of tongues, and the operation of the Spirit generally.

We had a most glorious and never-to-be-forgotten time. Angels were seen by numbers present, and the first endowments were received.

It was during this assembly that the Saints' favorite hymn was given, by inspiration, commencing:

"The Spirit of God, like a fire, is burning!
The latter-day glory begins to come forth;

The visions and blessings of old are re-
turning;

The angels are coming to visit the earth."

The beauty and applicability of this hymn will be seen by the Saints, on reading the third and fourth verses, when it is recollected that this was a solemn assembly, and that the ordinance of washing of feet, etc., was just then being attended to.

It was also at this time that Elijah the Prophet appeared, and conferred upon Joseph the keys of turning the hearts of the fathers to children, previous to the re-institution of the ordinance of baptism for the dead.

By this time most of the members of the Pomphret Branch, into which I had been baptized, were gathered up to Kirtland, the first gathering place of the Saints; and I was left without any one to counsel or direct me as to the way in which I should devote my labors in spreading the principles of truth, when one day the word of the Lord, by the power of the Spirit came unto me, saying, "I have fourteen sheep in Portland; go and gather them; then go south, where I have twenty-two more, and gather them also."

I then began to preach for the first time, and for this purpose procured the school-room in Portland, and, through my friends, circulated a notice that I was going to preach. This gathered a small congregation of some thirty or forty people.

At the time appointed I stood up to address them. As soon as I arose on my feet and looked on the congregation, the dream which I had had

five years before, but which I had entirely forgotten, flashed across my recollection. There was the identical room I had seen, with the very people and children, just in those positions in the place that I had described them to my wife years before, when I informed her that I dreamed I was called to preach the Gospel! This was summer time.

I continued preaching at Portland until the winter came on, when, having baptized a few out of the place, they met at my house at Pomphret on Sundays, and on the week days I extended my labors in the south.

As I was told, I found just fourteen in Portland willing to obey the Gospel, and by no exertion of mine could I get any more! I also obtained, in the south, the twenty-two previously spoken of, but it was a year and a half before I completed the number.

Not long after receiving the office of Elder, I was called to lay hands on a sister named Crowell, in Chautauque County, New York, who was afflicted with a cancer. Her life was despaired of by herself and her neighbors, when she sent to me, telling me to come that night if I wished to see her alive! Not being able to go then, I prayed the Lord to give her a good night's rest. I visited her in the morning, and found that she had had a better night's rest than usual. I found her head, where the cancer had broken out, a dreadful sight, full of cancer worms, which were eating into the skull, three pieces of which had come out.

I anointed her with oil, and prayed the Lord on her behalf, and, being obliged, left immediately to attend my hay.

The next time I saw her was the following Sunday, when I met her at the meeting. She pulled off her cap, and showed me her head. It was entirely healed, and the flesh was as sound as ever.

She said that within half an hour after my administration to her, she felt all the pain, which had previously been intense, and, to use her expression, "like a thousand snakes boring into her brain, leave her entirely, and the wound healed very rapidly."

[TO BE CONTINUED.]

PRIVATE INTERPRETATION OF SCRIPTURE

"Knowing this first, that no prophecy of the Scripture is of any private interpretation.—2 Peter i, 20.

Christendom, in fulfillment of prophecy, has long since departed from the primitive faith, and the time has come when "men have sought out many inventions," to account for the non-existence of ordinances and ceremonies established in the Church in the meridian of time. The writer, in his itinerant experience, has many times been amused at the far-fetched arguments(?) advanced by religion-mongers to substantiate their crude and fallacious ideas; and it is the purpose of this article to show upon how precarious a base some of their fundamental doctrines are based.

Whether it is necessary to conform to certain laws, and perform certain works mentioned in Scripture, in connection with a proper faith in the Savior, or simply to believe in the divinity of Jesus Christ, and the "efficacy of his atoning blood," without works, is the point upon which theological controversy at present chiefly hinges. Innumerable books, pamphlets and tracts in support of the latter view have been written and circulated with a zeal and pertinacity worthy of a better cause. These pious Gospel expounders entirely neglect the plain and precious parts of the Scriptures, and try to cavil over passages which, taken alone, (as they are always quoted,) and at first appearance, without reading the context, seem ambiguous, and at times even favorable to their views. A very little earnest, prayerful research, however, will bring forth the true meaning of the Apostles' sayings. Some of the most important passages used by theological literati to show that faith alone is necessary will here be noticed, and the following is a sample of what is triumphantly quoted to sustain the pet theory: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the deeds of the law: for by the works of the law shall no flesh

be justified" (Gal. ii, 16.) Here, to get the Apostle's meaning and learn of the subject upon which he was writing, it is necessary to first turn to the beginning of the epistle, where we find he writes to those who were in the church, "and all the brethren which are with me unto the churches at Galatia;" and in the 1st chapter, 6th to 8th verses, he chides them for so soon turning away from the true faith, and also shows the penalty of preaching any other Gospel.

The "law" above referred to is generally understood by Christendom to mean the law of the Gospel as taught by the Savior and his Apostles, or what is now taught by the Latter-day Saints, whereas in reality it refers to the Mosaic law of circumcision and sacrifice which the coming of Christ had fulfilled, as he himself was the grand and final sacrifice,—the reality, of which their ceremonies were but "types and shadows." "Wherefore then serveth the law, it was added (to ancient Israel) because of transgression until the seed (of Abraham) should come unto whom the promise was made, and it was ordained by angels in the hand of a Mediator." Christ brought a new law and fulfilled the old, and "if I build again the things I have destroyed, I make myself a transgressor," and consequently the rites of the old law referred to in the passage were no longer necessary. In the language of the Apostle the Mosaic law served as a "schoolmaster to bring us to Christ that we might be justified by faith," and it served its purpose by existing till Christ came as a Mediator,—the seed of Abraham, to whom the promise was made. Ancient Israel was under a curse for rejecting the higher law, or the Melchisedec Priesthood. "For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." In due time Christ came, and "redeemed us from the curse of the law, being made a curse for us."

It is often urged that a man "takes on Christ," or is "in Christ," when he believes in him, but this is erroneous. Paul explains it when he says, "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." (Gal. iii, 25—27.) This shows that the Galatians were in the fold, having complied with the ordinance necessary to initiate them therein as members. Paul defines the difference between the Mosaic law which was fulfilled, and the ordinances of the Gospel then in force. The same Apostle, in his Epistle to the Romans, (another branch of the Church,) mentions the same subject; and in the 3rd chapter, 20th and 27th verses of that epistle writes as follows: "Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." A mere cursory examination of these passages would appear to show that the principles expressed are at variance with those above set forth, but the same course of reasoning as previously used will show that the idea intended to be conveyed is the same—both referring to the ancient Mosaic law which was fulfilled when the Gospel of Christ was introduced. Previous to the conversion of Cornelius, the Apostles understood the Gospel was sent only to the Jews, and in connection with this fact Paul impresses them with the truth that although the Jews had obeyed the necessary law of circumcision, they must also now obey the law of faith, or the Gospel, before they could become members of the body of Christ. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law. Is the law sin? God forbid. Nay, I had not known sin but by the

law; for I had not known [but] except the law had said though shalt not covet." From the above we can only conclude that in addition to the law of circumcision, that of the carnal commandments, which were given unto Israel after they rejected the Melchisedec Priesthood, is also meant. This view is substantiated by the Apostle in this connection referring to a law found only in the decalogue—viz., that of covetousness. Another favorite passage used by objectors against the ordinances of the Church of Christ, is found in Rom. vi, 18, 19: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This is quoted to show that man, as far as individual works are concerned, should be passive, Christ having done all for him. But we find, all that is necessary to destroy this fallacy is to read the following verses in the same and in the succeeding chapter. "Moreover the law entered, that the offence might abound. But where sin abounded grace did much more abound." Here the law referred to is the Gospel as taught by Christ, a portion of which consists in being "buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a newness of life," etc.; having "cast off the old man," being dead to sin, and arising to a new or spiritual life in Christ Jesus. The New Testament is full of proof of the necessity of complying with the ordinances of the Gospel, but isolated passages are introduced which by a "private interpretation" are made to sustain the doctrines of men, and thus the great truths of Scripture are kept hidden by the craftiness of those who, without authority or inspiration, profess to be preachers of the Divine word. God has, however, by the light of revelation, given his people power to understandingly read the Scriptures, for they have the enlightening influence

of His Holy Spirit, which is bestowed it to understand heavenly truths, on all who "enter in by the door," "yea, even the deep things of God," and which enableeth those who possess

THE ECHO CANYON WAR.

(From the Salt Lake Contributor.)

It was said by an eminent friend of our people that, "The history of the Latter-day Saints will never be written." He was acquainted with their career. He knew that to write their history would be to eclipse the writings of Moses, in describing the doctrines and journeyings of ancient Israel. And it becomes patent to any one who undertakes to chronicle the events of even an epoch of our history, that there is an under-current of heroism, faith and devotion, governing and directing the energies of our people, which requires the subtle power of inspiration to appreciate, and the gifted pen of one who sees with "the eye of faith" to depict. To be such a one would gratify the ambition and pride of the writer; but he sees so much yet to attain, ere reaching that honored distinction, that he fain would content himself with an humble lot, and therefore purposes in the present paper to merely touch upon certain interesting incidents relating to that martial period of our people's history, when the army of the United States came up against us in 1857, and our men were enlisted in "the army of defence," to take part in what we called "The Echo Cañon War."

Of the causes that led to the conflict of that period it will not be necessary to go into detail for the purposes of this sketch. They may be traced even to the antagonism of Right and Wrong; to the eternal conflict between the powers of Light and Darkness. The attempt to overthrow the Latter-day Saints by an armed force in 1857, was, unquestionably, but an expression of the same spirit that drove them from Missouri to Illinois; that filled the breasts of the howling mob around the walls of Carthage jail on the 27th of June,

1844, and that caused the expulsion of our people from the confines of civilization. The same vile influence to-day inflates the breasts of those whose corrupt lives make them its willing subjects, and clamors for animal legislation and corrupt and tyrannical rulers, sustained by the force of bayonets, in the wicked efforts to deprive us of our liberties, and to bring us under the yoke of sectarian bigotry and venom, which knows no tolerance; and is therefore pre-eminently the qualified instrument to do the Adversary's bidding. In regard to the present hostile threatenings of our enemies, it appears to us that they would do well to examine the history of previous onslaughts, and contemplate wisely the ignominy and shame that have borne down to the unlamented grave of obscurity, those who yielded their manhood to do the Devil's work, and fought against Zion. The past teaches, and happy would it be for them if they would learn, that there is no glory, no reward for such. No better example of this truth could be found than in the life of Judge W. W. Drummond, whose lying tongue and false and wicked pen were perhaps immediately responsible for the gravest blunder ever committed by an American administration: The Buchanan campaign against the "Mormons."

There were other influences brought to bear upon the cabinet of President Buchanan at this time. The question of southern disaffection might be avoided, if the indignation of the people could be wrought up and directed away from Washington. There being no foreign foe to answer for this purpose, the nearest thing to it was made to appear by clothing the phantom of the mountains in the garb of an adversary,—at whatever economy of truth—and directing the gaze of the

nation there. An adroit method, surely, for Treason to escape the searching eye of Patriotism, while concocting her plans to disrupt the Union and bathe the fairest land of earth in the blood of a million of her sons. The Utah war has been pronounced by statesmen—a ruse to shield traitors in their incipient treason, and to blind the nation, while they stabbed her in the back.

Whatever the policy may have been, the means of diverting the attention of the nation, from the real danger, which then threatened and afterwards nearly destroyed it, were forthcoming in endless ways; chiefly, through the reports of the Federal officers of Utah, whose lives were generally so shameful that they were in constant danger of prosecution in their own courts; and who were so notoriously incompetent and corrupt that not to recognize their indiscretions was to admit a lack of ordinary common sense. Men who prostituted their talents and dragged the ermine of their offices in the filth of lasciviousness, avarice and kindred corruption, were choice exponents of that pious sentiment, under the guise of offended virtue, which breathed aloud the awful abominations of the Great Basin and demanded the substitution of such morality as theirs for that which the people of the Great Basin practised, in the name of God and Religion, as the highest expression of virtue, the perfect law of regeneration and social enfranchisement.

The howl of these self-righteous, abused and unappreciated lepers was taken up by bigoted priests, lying editors and political traitors, and was sounded and resounded, from the east to the west, from the north to the south and back again. The nation

was wrought up; the pent up indignation of the millions who inhabit it was let loose, and a perfect flood of invective and denunciation swept the continent from shore to shore. Amid this universal tumult, the Administration, with the possible knowledge of some Congressmen, quietly resolved on war against the "Mormons." There was no apparent thought of investigation, there was no cool reflection,—they both came after—but the popular feeling was aroused, and the moment had come to strike the blow that should sacrifice a people at the altar of Popular Prejudice, and reward the bloodthirsty devotees with enduring fame. Poor, blind, ambitious bigots; they forgot that Popular Prejudice was the most fickle deity, and that her decrees were as uncertain as the variable wind. The President and cabinet resolved, on the punishment of the "Mormons," believing that the feeling of the people would sustain them, even in war. And they were right, for the time being. No movement was ever more popular. It was loudly proclaimed that the Commander-in-Chief could rely on a million volunteers, if he required them, to accomplish the overthrow of the "Mormons." The tocsin of war was sounded, and reverberated from state to state, but failed to reach the peaceful vales of the mountains. The mails for Utah had been refused the contractors at the Missouri River stations, and not until the Army had actually been enlisted and directed by the administration to take up the march to Utah, did word reach our people of the hostile intention of the Government, and then it came by rumor, not by any official communication.

[TO BE CONTINUED.]

Everywhere endeavor to be useful, and everywhere you will be at home.

VIRTUE.—Virtue is so much a unit that no one of its parts can be deficient without the whole being injured. All virtues are interdependent. He who knows no mercy can never be truly just, and he who scorns justice can never be truly generous. He who is wasteful and improvident can give no efficient help to others, and he who is selfish and miserly is certainly not his own best friend. Insensibility to all wants or merits but one's own displays so gross an ignorance and so low a standard that it must always lower a man in the eyes of every discerning person.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

MONDAY, JANUARY 23, 1862.

"A PEOPLE SCATTERED AND PEELED."

THERE can scarcely be anything more horrifying and repulsive to persons of refined thought, than the fearful outrages on the Jewish subjects of the Russian Government, accounts of which have of late been daily reaching the English public through the press. And while all Scripturists must concede that such scenes are in literal fulfillment of predictions in Holy Writ, yet the heart sickens and the feelings revolt at the inhumanity practiced by professing "Christians," against a people who have inherited unpopularity, and by descent incurred universal woe.

It is not to defend the Jewish race in any wrong which they may have committed, or to extenuate just causes for censure against members of the Hebraic nationality, that we lay before our readers the views contained in this article. We are much averse to such evils as are imputed to the Jews, and given by Russian rioters as reasons for public indignation; but even if all the accusations were literally and positively true, which those who have at all weighed the subject must be loath to believe, there can be no justification found in the acts cited to warrant the horrid perpetration of indiscriminate murder, rapine, plunder and incendiarism, the accounts of which cause the blood to chill in the veins of every intelligent reader. The Jews are accused of being extortionate, usurers. Admit this predilection for money-grabbing to be universally manifested, or even other acts, more in the nature of crimes, does that entitle a reckless mob to make such disastrous and illegal assaults upon helpless men, women and children? Does it justify them in ravishing nearly 250 young females, some of whom died from the effects of violation, and in butchering aged men and women in an indiscriminate massacre, simply because they were Jews? Does anything warrant the outrages committed at Warsaw, Minsk, Pinsk, Koretz, Kieff, Smielo and Aluchoff, in one of which alone 6,000 Jewish families were rendered homeless by fire at one time, and 4,800 deprived of every earthly means of subsistence? Altogether in over forty towns where the "red cock crowed,"—a term they give to the ravages of the fire-fiend, about 20,000 Jews are said to have lost their homes by incendiarism. Then there was great violence done by wrecking property,—whole streets of houses being destroyed as completely as if by fire by the wilful mobs of wild fanatics. The value of property destroyed by various means in Southern Russia, is estimated at £16,000,000 sterling; and it is believed 100,000 Jewish families have thus been reduced to abject poverty! Who can justify such proceedings? If the Jews or any of their number have broken laws, or transgressed against Russian propriety, why not

give the guilty parties proper trial and punishment? Whereas to make wholesale warfare on an entire class or community because of individual acts, is to punish by illegal and vicious means such as have been mentioned, is unworthy of any people laying claim to Christianity, as their religion, and of the Government that permits and tolerates their fiendish perpetration.

But as yet we have only looked at one aspect of the case, that wherein the Jews are supposed to have been in some respects guilty of reprehensible conduct, and as giving some grounds for public indignation against them, aside from their unpopularity as a race or distinct people. And when we take into consideration that much of the adverse rumor may be the result of prejudice, that many of the accusations may be entirely or substantially false, that they are perhaps put forth as a bulwark of defence, to justify the brutal gratification of lust and revenge which now startles the religious world with its details, we can find much true sympathy for that hated people who incurred Jehovah's wrath and are still suffering His sore displeasure. Added to this we must remember that they are God's chosen seed, that they will yet be "grafted in again," and in due time, after "the fullness of the Gentiles comes in," will be recipients of His favor and blessing. According to ancient prophecy as well as modern revelation, the Jews will not as a body become converted to the Savior till He descends for their protection. Not until the Mount of Olives cleaves in twain under the glorious feet of the Son of Man, will they recognize the Messiah, and then will they ask, "What are these wounds in thy hands and in thy side?" Why then should nations professing to be Christian believers in the Divine promises, seek to anticipate Providence by compelling the Jews' acceptance of the Christian religion? It is because they have themselves imbibed a false faith—an apostate form of what was once a living Gospel! They are ignorant of God's purposes, and destitute of His Holy Spirit. And under the benighted influence of a spurious enthusiasm, they use the power in their hands to crush and destroy the objects of their aversion.

Class persecution is common in the history of the religious world. All through the dark ages, Europe furnished a charnel-house of murderous and bigoted scenes of bloodshed. In turn the earth gleamed with the lurid flames of religious cruelty, and drank the blood of martyred millions whose creeds or practices were obnoxious to the ruling majority. Not Semitic races, but "Christian" churches fought each other, and as either gained power, new scenes of horror were inaugurated, as if to sicken mankind of the very thought of religious controversy. Some people have never got this feeling of religious frenzy out of their blood. It may be smothered, but it is not killed. The poison of the persecutive virus still lurks in their veins, and crops out in congenial quarters on the slightest provocation. It has been for fifty years the source of untold sorrows to the Latter-day Saints, another branch of the House of Israel. Driven from their homes in various States, robbed and ravished, their Prophet murdered and his name maligned, they have sought a peaceful home in the lonely vale of Deseret. They have become prosperous, and like their Jewish brethren, an object of envy and hatred to the "Christians" around them. They, too, have endured losses which can scarcely be estimated, but unlike the Jews, having the Gospel of Jesus Christ, with

its blessings and Priesthood in their midst; they are comparatively happy in all circumstances, and feel greatly blessed in every condition of life. While called upon to sympathize with others of the Abrahamic household in their afflictions, we feel to praise the God of Jacob for his mercies; and are looking forward for that great day which is speedily approaching, when God will vindicate and establish his chosen seed, give Zion her glory, and bring all people under the righteous dominion of His everlasting kingdom. And we would warn the Gentile nations, whom God has suffered to be instruments of vengeance upon his rebellious but chosen seed, to look well to themselves, and take heed lest they be smitten in His wrath for their disobedience to His revealed Gospel, and perish at last in their wickedness at the brightness of His coming! And of Israel we can predict that they will not be entirely destroyed. They may continue for a season to be "scattered and peeled" by their political enemies and social rivals, but the Providences of a mighty God are seen in every wave of persecution that sweeps over that people. In due time the Jews will gather to their own land on the Asiatic continent, rebuild Jerusalem, establish a power in the land, and prepare for the more complete fulfillment of Jehovah's purposes. While the seed of Joseph will continue to gather to their land on the American continent, build up Zion, embellish her sacred walls with the rich treasures of the "everlasting hills," and prepare for the glorious advent of the Savior to reign in peace and righteousness, when He will happily all who are faithful to his truth with the joyous beatitude of a millennial rest.

SINGULAR.—Meteorologists are puzzled over the fact that the barometer reached a greater height in Liverpool on Tuesday the 17th instant, than is recorded for the last forty years, and it is thought by some higher than during the life-time of any man living. The maximum barometrical reading was 30.905, and was reached in the forenoon of the day above mentioned. The weather-wise are predicting some strange and unusual freaks of the elements, as indicated by the action of the barometer. Some say that unprecedented fogs are likely to ensue. But what is most singular is, that scientific men who generally claim to know so much, seem to be in a fog themselves as to the portent of the barometrical peculiarity.

CORRESPONDENCE.

A WORD FROM SCANDINAVIA.

Evered, January 10, 1882.

President A. Carrington.

Dear Brother.—I take my pen in hand to let you know how the work of the Lord is prospering here in this part of the vineyard. On my arrival here I was appointed to labor in Christianstad Branch, Skones Conference. I started on my labors on the 20th of November and the work of the Lord is prosperous. We have had a good many

meetings with good attendance. I have baptized three since I came, and I feel glad that I am a messenger of the everlasting Gospel. I pray that the Lord may bless me and every one who is willing to help spread the Truth, and to build up the kingdom of God in these latter days.

With kindest regards to all the brethren at the Office, I remain,

Your brother in the Gospel,
JOHN N. OLSON.

LETTER FROM NOTTINGHAM.

Leicester, Jan. 13, 1881.

President A. Carvington:

Dear Brother: Since our District meeting (held Dec. 4th,) I have been on a visit to my relatives in Walsall and Wolverhampton. I stayed with them about a week, and wherever an opportunity offered itself for advocating the doctrines of the Gospel, I have done so to the best of my ability. While visiting I got into conversation with a gentleman (who I think was a Church member) upon religious matters, and he said how well he felt "when he was filled with the Holy Ghost." After he got through talking, I asked him how he became in possession of the Holy Ghost! and he said, by partaking of the sacrament! I then showed him from the Scriptures how men in olden times received the Holy Ghost, and the office of the same; how men by the power of the same were enabled to prophecy of events that should take place thousands of years in the future; and to cast out devils, heal the sick, cause the blind to see, and the deaf to hear, etc. I told him it was folly for men to think of obtaining the Holy Ghost, unless they complied with the requirements of God, and were baptized by immersion by those having authority from God, and the laying on of hands as in days of old.

What he thought about it I do not know as he did not say anything for or against it. I gave him the articles of faith on parting with him, and the

next morning he asked some questions about the Zion to be built upon the American Continent.

On leaving my friends, (four of whom promised to be baptized,) I returned to my field of labor, and since then we have been visiting the surrounding villages, trying to procure halls to hold meetings in. But few of the villages have halls, and they are mostly controlled by the ministers, and they will not rent them to the Latter-day Saints. Nevertheless we have made some friends, and distributed a number of tracts. We are waiting patiently for the fine weather to come, when we will be independent of halls. I am laboring in company with Elders Romney and Tracy, and we are trying to do all we can for the spread of the Gospel. The Saints throughout the District are striving to live their religion and do what is right. I have had joy and satisfaction in my labors thus far as a missionary. My health has been good. We expect soon to add a few more to the Church. The more I see of wickedness the more determined I am to do what is right. I feel thankful for my peaceable home in Utah; and I can appreciate the blessings which God has endowed us with, more now than I could before I had seen what I have in this land.

Praying God to bless you, and with kind regards to the brethren in the Office, I remain

Your Brother in the Gospel,

C. H. GREENWELL.

"LEGAL ASPECTS OF THE MORMON PROBLEM."

The January number of the *Century Magazine*, published by Scribner & Co., New York, and formerly bearing the name of *Scribner's*, ordinarily very attractive and readable, is of unusual interest to the people of Utah, because it contains an article in relation to the "problem" which just now is exciting much public attention. It is entitled, "Legal Aspects of the Mormon Problem," and is contributed by Arthur C. Sedgwick. The writer

exhibits a much better acquaintance with his subject than is shown by most persons who undertake to decant upon it. He is familiar with the laws that have been enacted in Congress designed for the extirpation of polygamy, and also with their actual and possible effects upon the "problem" which certain persons are so anxious to have solved.

The writer commences by stating truthfully that the magnitude of the

"Mormon Problem" has been "greatly exaggerated in the minds of most persons," and shows that it is rather a local disturbance—"nuisance" he calls it—than a "national difficulty," and that the questions presented by it are "mainly legal and constitutional," because the only weapons that can now be resorted to against it are those furnished by judge and sheriff. But after treating the subject very ably from this legal standpoint, his conclusion, it appears to us, is rather at variance with his proposition. For, proceeding to explain the reasons for the failure to execute the law against polygamy, he not only argues against the practicability of punishing polygamists with a partly "Mormon" jury, but admits the unfairness of an attempt to do so with a jury from which polygamists would be excluded, because that would be necessarily a packed jury, and says:

"No plainer demonstration could be made of the impossibility of effecting by any change of the jury laws, the enforcement of the statute against bigamy."

What then can be done? Here are the closing sentences of the article, in reply to this question:

"Under these circumstances, there is nothing to be done with the Mormons but to let them alone. Persecution has been tried, and has only served to strengthen and increase them. Law has been tried, and has proved of no use, because it has not been enforced. From the circumstances of the case, it cannot be."

In view of this, how can it be consistently claimed that the questions arising from the "Mormon Problem" are "mainly legal and constitutional"? Are they not more properly of a philosophical and polemical character? But it must not be thought from the author's conclusions that he considers the "Mormon" system must necessarily prevail in Utah. On the contrary, he thinks that left to itself, it is bound to give way and disappear, or at least to part with its most objectionable feature. He says:

"The operation of natural causes is

certain, in the long run, to sap the foundations of polygamy. The railroads have already brought the Territory into communication with the rest of the country, and the development of the mines must ultimately bring in a large Gentile population—almost entirely male. A strong tendency in the direction of marriages between Gentile men and the daughters of Mormon parents must spring up. Indeed, this is said to show itself already. There is no surplus of women in the West from which to recruit polygamous households; the births of the two sexes are always very nearly equal and the Mormon population is no longer being rapidly increased from abroad, as it was in the times of the early persecution of the Church."

The whole article, which is not lengthy, is well worth reading, and we have no doubt will make a good impression upon thoughtful minds. There is nothing rabid or intemperate in it. The usual anti-"Mormon" bitterness is pleasantly conspicuous by its absence. Anti-"Mormon" legislation is reviewed and commented on with fairness and precision. It is shown that the statute providing that real estate held by any religious association in the Territories, of greater value than fifty thousand dollars shall be forfeited to the United States, does not affect the Church property acquired previous to the passage of that law, and that

"The experience of history shows that the properties of religious corporations cannot be broken up under law by any means short of confiscation, and confiscation under this act was expressly prohibited."

The anti-polygamy law of '62 and the decision of the Supreme Court of the United States concerning it are explained, and also the Reynolds case, which led to the Supreme Court ruling. But the writer argues that in considering the passage of such laws, the sentiments and feelings of the community in which they are designed to operate should be considered, as well as the thing to be put down, and draws a clear distinction between the

easy enforcement of laws against bigamy in the States, where the sentiment is opposed to polygamy; where the lawful wife and children have a strong motive to supply the evidence necessary, and the reverse condition of Utah, where, he says:

"No member of any polygamous family has an adequate motive to come forward and furnish the evidence which would be absolutely necessary to secure a conviction. It is not merely that they all regard polygamy as the normal married state, but as appears from the Reynolds case, they regard it as a religious duty, and a violation of this duty as entailing religious penalties much more serious than any possible inconvenience or discomforts which might arise from a continuance of their existing family system."

Such facts as these, clearly presented in the *Century* article are usually ignored in the legal aspects of the question; but they are important features of the case, and statesmen and lawyers must duly consider them or their efforts will continue to be vain. The author concludes on this point that

"The law has not been and never will be enforced, for reasons which grow out of the condition of society in Utah, and which are beyond the reach of ordinary legal machinery."

He errs, very naturally, however, not knowing the exact sentiments of the "Mormons" on the subject, in this statement of the legal situation:

"The objection mentioned (the packing of juries) brings us face to face with this fundamental difficulty in dealing with polygamy by legal methods—that no Utah jury, unless it were packed would ever convict a Mormon of the crime."

This is a mistake. A "Mormon" juror would consider himself bound by his oath to find according to the evidence presented. His religious belief in the rightfulness of plural marriage would have no bearing upon his duties as a juror sworn to act in consonance with the law. As an illustration of this, in the Reynolds case several "Mormons" were on the jury and the defendant was convicted and imprisoned.

We regard the article in the *Century* as evidence of a more rational and dignified spirit in the consideration of "Mormon" affairs than has hitherto prevailed to any great extent. Sensible people are beginning to perceive that the outrageous stories told about the "Mormons" are inconsistent with known facts, and that the rash measures suggested by hot-headed and fanatical "reformers" are as unlikely to accomplish any good effect as the mobbings and drivings of Missouri and Illinois. Investigation will follow, and in that we have nothing to fear. Let the whole subject be scanned without passion and weighed without prejudice, and the "Mormon Problem" will be found very different from the horrible monstrosity which has been held up under that name before a startled public.—*Deseret Evening News*.

LITTLE THINGS.

"He that despiseth little things, shall perish by little and little."—*ECCLIASTICUS*.

Neglect of small things is the rock on which the great majority of the human race have split. Human life consists of a succession of small events, each of which is comparatively unimportant, and yet the happiness and success of every man depend upon the manner in which these small events are dealt with. Character is built up on little things,—little things

well and honorably transacted. The success of a man in business depends on his attention to little things. The comfort of a household is the result of small things well arranged and duly provided for. Good government can only be accomplished in the same way,—by well-regulated provisions for the doing of little things.

Accumulations of knowledge and

experience of the most valuable kind are the result of little bits of knowledge and experience carefully treasured up. Those who learn nothing or accumulate nothing in life, are set down as failures, because they have neglected little things. They may themselves consider that the world has gone against them; but in fact they have been their own enemies. There has long been a popular belief in "good luck," but like many other popular notions, it is gradually giving way. The conviction is extending that diligence is the mother of good luck; in other words, that a man's success in life will, under the Divine blessing, be proportionate to his efforts, to his industry, to his attention to small things. Your negligent, shiftless, loose fellows never meet with luck, because the results of industry are denied to those who will not use the proper efforts to secure them.

It is not luck, but labor that makes men. Luck, says an American writer, is ever waiting for something to turn up; Labor, with keen eye and strong will, always turns up something. Luck lies in bed and wishes the postman would bring him news of a legacy; Labor turns out at six, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines; Labor whistles. Luck relies on chance; Labor on character. Luck slips downwards to self-indulgence; Labor strides upward, and aspires to independence.

There are many little things in the household, attention to which is indispensable to health and happiness. Cleanliness consists in attention to a number of apparent trifles—the scrubbing of a floor, the dusting of a chair, the cleansing of a teacup,—but the general result of the whole is an atmosphere of moral and physical well-being—a condition favorable to the highest growth of human character. The mind of air which circulates in a house may seem a small matter,—for we cannot see the air, and few people know anything about it. Yet if we do not provide a regular supply of pure air within our houses, we shall inevitably suffer for our neglect. A

few specks of dirt may seem neither here nor there, and a closed door or window would appear to make little difference; but it may make the difference of a life destroyed by fever; and therefore the little dirt and the little bad air are really very serious matters. The whole of the household regulations are taken by themselves trifles—but trifles tending to an important result.

A pin is a very little article in dress, but the way in which it is put into the dress often reveals to you the character of the wearer. A shrewd fellow was once looking out for a wife, and was on a visit to a family of daughters with this object. The first one, of whom he was partially enamored, one day entered the room in which he was seated, with her dress partially unfastened, and her hair untidy; he never went back. You may say such a fellow was "not worth a pin," but he was really a shrewd fellow, and afterwards made a good husband. He judged of women, as of men, by little things; and he was right.

A druggist advertised for an assistant, and he had applications from a score of young men. He invited them all to come to his shop at the same time, and set them each to make up a pennyworth of salts into a packet. He selected the one that did this little thing, in the neatest and most expert manner. He inferred their general practical ability from their performance of this smallest bit of business.

Neglect of little things has ruined many fortunes and marred the best of enterprises. The ship which bore home the merchant's treasure was lost because it was allowed to leave the port from which it sailed with a very little hole in the bottom. For want of a nail the shoe of the aide-de-camp's horse was lost; for want of the shoe the horse was lost; for want of the horse the aide-de-camp himself was lost; for the enemy took him and killed him; and for want of the aide-de-camp's intelligence, the army of his general was lost; and all because a little nail had not been properly fixed in a horse's shoe!—*Smith on Family.*

THE POET'S PRAYER.

God of my Father, Friend of humankind!

Almighty God, of glory's mid

Thou wilt enthralled, dost from mortal ken

Showering thy mercies on the sons of men

Thou who of old unloosed the prophet's tongue,

While Daniel prophesied, while David sung;

That saith to all—oh simple, pleasing task!

"If any lack for wisdom let him ask;"

If prayer like mine find favor in thy sight,

If I have loved, and longed for wisdom's light,

And those to whom creature crieth vain,

Hath deemed my soul deserving care or pain;

To thee, my Father, friends and voice I lift

And crave of thee, Almighty God, a gift

Not worldly wealth, though wealth of worlds be thine;

Nor guided rank, nor human worms to shine;

Or high might, and rank might purged be

But not the golden I would win from thee

Be thou my Father, Name other would I know

Whose voice it was that said, "I will flow!"

Whose voice it was that said, "I will flow!"

Whose voice it was that said, "I will flow!"

Or grander than old Ocean's glorious swell,

Rolling through the world's waves on Israel;

On whose high altar flames the sacred fire,

Whose voice it was that said, "I will flow!"

Unleashed thy power, thy might, thy name,

Omit not light that shines earth with fame.

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